

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

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Christian Science. (Falsely So Called).

The belief in the doctrines of Christian Science is having a marvelous growth. As a religious system I do not know anything which is keeping pace with it except the Emmanuel Movement. Many of our best people are going off after it, and when once gone they never return.

The name, Christian Science, is a misnomer. They have not a great deal in their teachings I would call Christian and there is no sense in which it can be called a science. Their high standard of morals and their abounding devotions to works of charity along with their claims of loyalty to Christ and the Bible might be called Christian if it were not that the beliefs on which they predicate their claims are flat contradictions to the Bible. As to science there is not, as the chemist would say, even a trace.

Their system was "discovered," as the founder, Mrs. M. B. G. Eddy, claims, in 1866. After years of hard work and pains-taking devotions to her beliefs, she gave out her doctrines in a work, the title of which is "Science and Health or a Key to the Scriptures," a work that is mystic beyond understanding. Yet it is their text book, and they hold to it with a devotion worthy of a better work. From that day to this, they have grown with a steadiness and a rapidity which is claiming the attention of our most thoughtful brethren. When we read "Science and Health" with its strange incongruities we wonder why any one will accept it as in any way an expression of religious belief yet when we learn who have accepted it we find them not to be inferior people but thoroughly representative. They have men and women of all classes and callings just as any other religious denomination.

It seems to me that we have suffered at our own hands in discussing them and their doctrines. I do not call to mind that I ever read a newspaper article opposing them nor that I ever heard a reference made to them in a sermon that was not either a joke or a thrust in some way. But we have gotten to the place where we would do well to look into their teachings and try them by the Bible to see where they are wrong. There seems to be an idea that their only doctrine is that of healing. Healing is only a part of their teaching. So far as I am concerned I believe with all my heart in the doctrines of healing miraculously but not as they teach it. It is unquestionably taught in the Bible. The thing I want to do in this article is to get to the bottom of their teachings and show where their principles are false.

I have been pained twice in the last twelve months to see Methodist preachers at one time and Baptist preachers at another, held up to the public in one of our leading dailies by Christian Scientists for discussing what they thought the Christian Scientists held in the place of what they really do hold. This was an advertisement of them at the expense of good men with good inten-

tions. Let no one think when he goes into print with them that it is child's play.

The thing to do is to find the wrongs in their doctrines and show where these wrongs contradict the Scriptures.

Well, what is wrong? Their fundamentals are false to the bottom. They have, as all error has, an element of truth in spite of rather than because of their teachings. It seems to me that their whole trouble grows out of two palpably false doctrines which run through the whole system from beginning to end. Every thing seems to be connected in some way with them.

1. The first of these is their idea of the All-inclusiveness of God which is nothing more nor less than Pantheism.

I quote from their text book, "Science and Health:" "God being everywhere and all inclusive, (black letters mine), how can he be absent or suggest the absence of Omnipotence? How can there be more than all." (Black letters mine).

Again, "To science there can be no matter, even as to truth there is no error, and to good there is no evil.... Spirit is God and God is all, (black letters mine); hence he can have no opposite."

Once more, "God, Spirit, being all, nothing is matter." These are some of the vagaries they hold to about God. A child can see the absurdities of such teachings. Note the expression—"God being everywhere and all inclusive." As I said above, this is Pantheism, no more, no less. They make the "all-inclusiveness" of God the same as His immanence. To the casual reader there is no difference, but when we stop to think there is all the difference. God is everywhere, but He is not everything. He is all and in all, but He is not all that is in all. The distinction is clear. Note again: "It is a false supposition, the notion that there is real substance—matter—the opposite of Spirit. Spirit is God and God is all." This is their teaching and yet they call it "science."

There is hardly any end to the false conclusions they can hang on this absurdity.

2. The second of these false principles on which so much of their dangerous teachings rest is the unreality of everything but God. The idea prevails that they deny the existence of these things. They do not. They only deny their reality. One is loth to believe they hold to such absurdities but they do.

I quote from their book, "Science and Health." "All reality is in God, and His creation harmonious and eternal. That which he created, was good and He made all that was made. The only reality of sin, or sickness or death, is the awful fact that unrealities seem realities to human belief, (black letters mine), until God strips off their disguise. They are not true because He is Truth and they are not of Him. We learn in Christian Science that all inharmonies of mortal mind or body is erroneous; and error is illusion. Possessing neither reality nor identity though seeming to be real and iden-

tical with Truth." (Black letters mine).

I quote again, "Man is incapable of sin, sickness and death inasmuch as he derives his essence from God, (black letters mine), and possesses not a single original or underrived power." This is what they teach as to realities.

To realize how palpable these absurdities are, open the Bible any where and see its teachings on the same subjects. See how Christ looks on sin and sickness and death. He regards them as realities. There is not one single expression from His holy lips which can be construed to mean what these people believe. Not one single expression.

If I had not seen with my own eyes and heard in my own ears, I could hardly believe any one holds to and teaches such tom foolery, and at the same time claim to believe the Bible. And yet they are intelligent, thinking people on other subjects.

If I write any more on this subject, I will tell why people believe in it, and where the harm is in believing it and what the remedy is.

M. K. Thornton.

College Tidings.

350 students; that is the way the enrollment stands at present. It is now one month until Christmas. There are over fifty young men in the State who ought to enter after Christmas. Maybe our friends can help us to find them and induce them to come. Four hundred is the number we desire to enroll this session. That will be very fine under all the conditions.

We are unusually well satisfied with the quality of the work, and the character of the conduct of the students. The health of the school has also been unusually fine.

We have not said much about Hillman College this session. Every place in the boarding department was filled the first day, and there has been no vacancy to date. We may be able to take a few students after Christmas. Let any who are interested write us. The students in Hillman are also unusually studious, agreeable and womanly.

The third series of notes for the Building Movement fell due November 1st. While many have paid their notes, yet the collections thus far are considerably short. It is exceedingly important that our friends get their payments in between this and Christmas. The amount which we collect from New York the 1st of January will depend on the amount paid by our friends in Mississippi, up to that date. Those who owe notes and subscriptions can afford to make some sacrifice in order to meet them, since much depends upon these collections. We do not propose to be unreasonable, but we are in a fine state of mind for gratitude and appreciation.

Great is the work before us, and great will be the usefulness of those who do their duty in helping to accomplish this work.

Your co-operative brother,

W. T. Lowrey.

Fontenoy Logging Camp.

No. 6. By Elder Odd.

Fontenoy Church prospered. It was active in all lines of work, strict in discipline, bound together by strong cords of brotherly love and full of zeal for the building up of the Master's Kingdom. Two years after his marriage the church licensed Edward to preach the gospel, and in another year old Brother Moon was worn out with age, though his zeal was not abated. He thought the church needed a younger man for their pastor, one physically stout. His last years had apparently been his most useful years, and his last pastorate his happiest one. He could surrender the church into the hands of a new pastor in a very excellent condition. Their support to him had always been liberal. The stern training of the logging camp, directed by the principles of the gospel of Christ had developed many strong Christian characters among them, and those characters formed the controlling influence in the church, and the village which had grown up in consequence of Newton's wise and liberal policy.

Edward Johnston had grown rapidly as a minister and was now fully able to assume the duties of a pastor. So Elder Moon resigned the pastorate, advising them to call Edward to ordination and the care of the church. But they were not at all willing to accept his resignation. Edward positively refused to consent to such an arrangement.

Finally Deacon Phillips solved the matter for them by moving that Elder Moon remain as pastor as long as he lived, that Brother Johnston be called to ordination and then be assistant pastor.

That proposition reconciled all parties and Brother Johnston was ordained. The church wielded a predominant influence throughout the whole community. The log men about all secured homes from Newton and as the timber was cut off, built them houses on their own land and cleared small tracts, and their children instead of "running wild as rabbits" spent their time at school and in raising vegetables and sweet potatoes.

When Winnie ceased her school on her marriage the people secured a good teacher and kept up a large school, and finally established a high school.

By this time the timber was all cut, and Newton had improved the road from Fontenoy to the railroad till it was a first-class road, and had rolling stock sufficient for freight and passenger business.

When the timber was gone the people turned their attention to farming and prospered far beyond what they had in logging, and their market crops furnished Newton's road with freight sufficient to make it a profitable investment.

The village of Fontenoy and the surrounding country was prosperous, peaceable, moral, religious and enlightened. No better could be found anywhere. Strong men and noble women grew up in and around Fontenoy Logging Camp and exerted a powerful influence on the surrounding country, and on the State in morals, politics, religion and education.

In this story we see what the gospel of Christ can do for a community by prompting individual as well as collective effort. Compare Fontenoy Logging Camp at the opening of our story with the village of Fontenoy at its close. Then search and see if infidelity has done such a work whether

open and blatant or veiled as Higher Criticism, New Thought or Christian Science. For at the last analysis infidelity is the basis of them all—if they have any.

Resolutions.

Whereas, Brother B. L. Mitchell has this day voluntarily severed his relationship as pastor of the Belzoni Baptist Church to accept a call to the Poplarville Church, and

Whereas, Brother Mitchell, with his consecrated wife, has served the Belzoni Baptist Church for the past fourteen months efficiently, wisely and consecratedly, and

Whereas, Brother Mitchell has been recently extended by the Belzoni Baptist Church a call as pastor thereof for an indefinite length of time, and is retiring to accept another field of work so that his daughter, Miss Mattie Lee Mitchell, now in California for her health, might return to a more healthful locality, therefore, be it

Resolved by the Belzoni Baptist Church in Conference assembled, That we commend Brother Mitchell a copy spread upon the daughter to the Christians at Poplarville as wise, safe, efficient and consecrated Christian workers, praying that they and their new field of work to which they go, may be abundantly blessed of the Lord, and that Brother and Sister Mitchell's daughter may be fully and completely restored to health; further be it

Resolved, That a copy of this be furnished Brother Mitchell, a copy spread upon the minutes of the Belzoni Baptist Church, and a copy furnished the Baptist Record for publication.

A. A. McLain,
A. G. Morgan,
C. T. Ray,
Willis Brumfield,
T. E. Mortimer,
Geo. C. Jackson.

November 8, 1908.

Durant.

Last Sunday was a great day with our church. After much thought, prayer and planning on the part of the pastor and many of the members, the question of adding some Sunday School rooms was presented to the church. Truly the Lord had gone before and prepared the way, for the motion passed with interest and enthusiasm.

With modern equipment in the way of building and a consciousness that God is willing to send the old time power when we are ready to receive it, we hope as a church to take a great step forward in the near future.

Yours in His name,
Louther Holcomb.

Duck Hill.

From this year's minutes of the Yazoo Association, it would seem that Duck Hill Baptists are stepping backwards. But I believe it is due them to say that, on the contrary, they are taking great strides forward, after a little halt, so to speak, to take inventory and change methods. Now, if you do not believe this, ask Brother W. Y. Quisenberry about that \$1,025 subscription to our Seminary, which he says is, as also his own treatment, the best he has received in the State.

In addition to this ready and joyous response to the Seminary, our people at Duck

Hill will have preaching half time again, and they propose to carry on all their financial transactions direct from their own means, not resorting to unscripural methods of raising money.

This year some excellent men and women of God have come to us, two of whom the church elected and ordained to serve as deacons, and they are now magnifying their office. Two of our young people attended the Association, and say they are "going every year." We have a live Sunday School and prayer meeting, which are great factors in the work, and a source of strength and encouragement to God's humble servant, who appreciates their loyalty, and the privilege of preaching to a people so anxious for the truth.

They really deserve to have their pastor among them more, but are willing for him to be at Clinton, trying to finish his college course. Pray that God may enable us to strengthen the stakes of a good, sound and strong church at Duck Hill, that the pastor may be instrumental and faithful in preaching a gospel that converts sinners to Christ, comforts and deepens the spiritual life of saints, and which will win converts to the truth.

Humbly and faithfully yours,
Pastor.

Clinton, Miss., Nov. 14, 1908.

My Shepherd.

Thou art my shepherd, Lord:
No want can come to me,
But finds an answer in thy word,
And is supplied by Thee.

Down in the pastures green,
Where waters still are rife,
Thy helping, leading hand is seen,
And felt, upon my life.

Though through the "darkness deep"
My hidden way may lie,
My trembling feet and soul shall keep
Beneath thy sleepless eye.
Thy rod and staff be mine—
This is thy wisdom wide,
And that, thy sovereignty divine—
A defense and a guide.

Thou art my Shepherd, Lord:
What'er my foes may be,
Of things, or men, or demon horde,
I shall overcome through Thee.

Through all my pilgrim ways,
Goodness shall follow me
And mercy, Lord crown all my days
And bring me unto Thee.

—H. W. Rockett.

Eaton Monument Fund.

This is not another call, though our editor has invited me to "call again." But I promised to acknowledge all receipts for this worthy cause in the Baptist Record.

If other brethren will send me a dollar to get their names in the elegant monument to the memory of our fallen brother, Dr. T. T. Eaton, I will write again.

The following brethren have given us the sums opposite their names since I last wrote:

Rev. T. J. Bailey, Editor Baptist
Record \$1.00
Rev. J. L. Finley, Gulfport, Miss. 1.00
Rev. R. H. Tandy, Hazlehurst, Miss. 1.00
Yours in love of T. T. Eaton,
I. P. Trotter.
Hattiesburg, Miss., Nov. 1908.

Ackerman.

We had Rev. S. L. Morris with us the third Sunday in November, who preached for us morning and night. Brother Morris is one of the best preachers I have ever heard. He is deeply spiritual and yet very clear in his exposition of the Scriptures. He also lectured for us on Monday night following the third Sunday on the subject, "From Start to Finish." It is one of the best lectures I ever heard from the platform. Any community should regard it as a treat to a hear him. He scatters sunshine and stirs human hearts wherever he goes. May God speed him on his way. Brother Morris at present lives in Louisiana.

Dedication.

Dr. J. B. Gambrell will preach the dedication sermon of our new house the third Sunday in December. Our people are delighted over the idea of having Dr. Gambrell with us. He dedicated the old house some twenty years ago, and a number of our people remember that with pleasure. We have hoped and prayed for this day for a long time.

Hopeful for the future,
J. R. Nutt.

Antioch.

Last Sunday, I was with the people of Antioch, and held a Layman's Missionary service. The response and interest which the people gave to this work was best illustrated by the fact that at the close of the service the church resolved to build at once a mission Sunday School house, in order to be able to reach the entire neighborhood of children. It is not often that a country church is able and willing to reach out in local mission work of this kind. The work is due to the zeal and untiring efforts of Pastor Haywood.

A. J. Aven.

A Letter Writing President.

Our Teddy has left the famous precincts of the hunting ground to gain renown as a letter writer. "Taft's Religious Faith His Own Concern," is the latest epistle from the letter-writing President's prolix pen. Cardinal Gibbons says of this wonderful emanation from a high source, "It is well worth reading and pondering over." And so it is. If every sober minded Protestant would read it and ponder he might see whither the government is drifting. There must be something in the wood-pile to call forth this letter from such high authority. We do not discriminate against a man on account of his religious belief when he holds that faith independent of outside influences. But where may we find a true Catholic who is free from the subtle power of Rome? The authority is handed out from the Pope to cardinals and bishops, and so on till the priest refuses to permit his parishoners to attend Protestant services. Why, certainly ponder it. Where is the freedom of conscience in a man not being

permitted to attend divine service wherever he may list.

I would desire to be enlightened. Why was that amendment guaranteeing religious liberty written into our Constitution? Was it the great Catholic element in our country who put it there. Ponder, "The dreadful dissension which, in many lands, have proved fatal to true liberty, to true religion and—to civilization." I wish to ask, as I ponder, who and what brought about these troubles? What was the backbone of these dissensions so destructive to liberty and religion? What causes the trouble today in France between the government and the church? Take any country dominated by the Catholic Church for centuries, and you will find gross ignorance to be the prevailing system of education. And yet, some good souls prate about the superior education of Catholic schools. The only reason why their schools reach the level they do in the United States is because of that notorious 1st Amendment.

Our letter-writing President says, "This republic is to endure for centuries and we are to have Jew, Catholic and Protestant Presidents. In England, and we do well to note the fact, no Catholic is eligible to the throne. Why should progressive England hedge against this particular creed? There must have been in some past day good ground for a provision in her organic law, and to keep it there. Ponder, if you please, England's position in this matter.

Again Cardinal Gibbons, says, "I knew it was coming out." Did the Cardinal write it? Hardly, our President loves letter-writing too well for that. Many articles in leading magazines are written by editors and correspondents and sent to some noted man for his signature. Did Gibbons write it and send it to the President to sign? Well, you see, I am only pondering. Perhaps the President wrote it and sent it to Gibbons to revise, therefore he "knew it was coming out."

True Americans will ever contend for religious liberty and freedom of conscience, but that liberty and freedom is not to be found within the pale of the Holy Catholic Church.

Adhering to the history of the past, who can, with easy conscience, accept the President's letter. These things are written only by way of pondering and that is what the eminent Cardinal told us to do.

J. A. Synder.

Columbia, Miss.

Letter No. 2.—To a Mother Who Was Disposed to Complain to Me a Bit Because Her Maternal Duties Kept Her Shut in Most of Her Time.

My Dear Sister:

I greatly enjoyed my visit in your home this afternoon. You are always an inspiration to me—and this saying isn't a bouquet of roses I am throwing at you. When I first came to this field you were in your seat at more of the services than of late; and, always, you helped the preacher by your good listening. But I keep thinking of your last word this afternoon: "Don't think I have turned heathen because I do not come to church." Indeed! I believe the best Christian on earth is a Christian mother. If I had my choice, in every home in the land I'd have a Hanna; then the world would have more Samuels in it. I am sure. Motherhood has its cares, I know; and

mother-hearts their anxieties. I attempt no argument against facts. The real mother must toil on, year in and year out, in the performance of her every-day home-duties. There isn't much proxy work in motherhood—though I have seen many mothers, so called, who seem to think otherwise. From the nature of her realm, every mother must make her home her kingdom. And, sometimes, that means that she is to be so completely shut out from the great busy, outside world, that some will forget her.

And, so far as life's gay, fashionable, flippant, side is concerned, if she were to die, she'd not be missed. I suppose that is why she sometimes becomes a bit discouraged, and, feeling that, after all, her life is a failure, she sits down and cries. O, I wish I could send this letter to every discouraged, "shut-in" mother in the land! How I should love to say to all of them what I now say to you: The truest, noblest, most useful class of mortals beneath God's stars are the mothers. A great man once said: "My mother's words and example prepared me for a life of usefulness; and to her I owe my present happiness." Some one interrupted him, saying: "Then your mother did not live in vain; did she?" And she didn't. No real mother can live in vain. Her ambition can't run in the same channel in which her husband's runs. He must be known, if known at all, in his own life; she, in the lives of her children. And, I believe, if she is not willing to be known to fame in her children, she will hardly have any children known to fame. Somehow, I want you to know that, as your pastor, I am glad you are a mother. It may seem strange to you—but there is more inspiration in my thinking of you as a mother in the routine work of your domestic, maternal duties than in thinking of you as an enthusiastic church-worker, but no mother. They tell us of a certain mother who had taught her little daughter to pray. The mother died suddenly. Kneeling at her evening prayer, the little thing's voice faltered, and as her eyes met those of her broken-hearted father, she sobbed: "Oh, papa, I cannot leave her all out. I'll just say, 'Thank God, I had a dear mother once, who taught me how to pray!' so I can keep her in my prayer." A mother-life like that, though dead, still lives!

I commend the following little invocation, written, it is said, by Carmen Sylvia, queen of Roumania: "Keep with me always a mother-heart. Take not from me a mother's tenderness, and let my forgiveness of injustice be equal to hers. Have with me her power of defense. Let my intuitions be as keen as her divination. Take from me much, if it be thy will, but spare me the mother's heart." Amen, and Amen!

"Your arms may pillow a nation's head,
Your lap may be its throne—
The child you hold today
May tomorrow claim its own.
Then out from care, mother,
No longer fret but pray:
The way of hope is plain, mother,
The Master's will obey.
And in obeying what He hath said,
His own sweet voice you'll hear—
He that overcometh,
A crown of life shall wear."

Yours etc.,
R. S. Gavin.

Huntsville, Ala.

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Our Offer.

We are offering the Baptist Record for one year and "Abstract History of the Mississippi Association," by Rev. T. C. Schilling, for \$3. This offer is extended to old as well as new subscribers. Send all orders to the Baptist Record, Jackson, Miss.

We understand that the Governor has appointed J. M. Aven of Shannon, Miss., as Appraiser of Public Property. Brother Aven, a brother of Professor Aven, of Mississippi College, is a man of high integrity and broad business experience. We most heartily endorse this appointment.

The Sunday School Institute in the Mississippi Association by Brother J. E. Byrd, Sunday School Lecturer, begins on Wednesday, Feb. 10th. Robinson Church, Wednesday and Thursday, Feb. 10 and 11, 1909; Berwick Church, Friday and Saturday, Feb. 12 and 13, 1909; Mt. Pleasant Church, Sunday and Monday, Feb. 14 and 15, 1909; Mt. Zion Church, Tuesday and Wednesday, Feb. 16 and 17, 1909.

A few days ago it was discovered that "whisky in tablets" was being introduced into the State of Washington by representatives of a whisky house in Kentucky. It is put up in candy sticks and intended to be dissolved in water or chewed. This is a measure to evade the local option laws, and the prohibitionists are very much wrought up over this scheme, and are taking the matter up with the authorities. There is no accounting for the mean tricks whisky will take.

THE BAPTIST RECORD.

Thursday, November 26, 1908.

Dr. Len G. Broughton of Atlanta, Ga., will deliver the fourth lecture in the Lyceum Course at Clinton, under the auspices of the colleges at Clinton, on December 7th. This lecture will begin at 8:30 p. m., in the college chapel, allowing time for all who may wish to go from Jackson, to go over on the 7:45 train, and get there in time for the lecture. Also the cannon ball train will stop at Clinton on that evening, so Jacksonians can hear the lecture and return at 10:30 that evening. Surely, it is due ourselves to hear this lecture by one of the foremost men of the nation. It will be worth far more than it will cost. The Record is authorized to make the above announcement about stopping of train. Let's all go.

It was the privilege and pleasure of the editor to spend last Lord's day with the good people of McComb, preaching at the First Church at 11 a. m., at the Southside Church at 2:30 p. m., and again at the First Church at 7:30 p. m. We feel that it was a good day all round. Brother J. E. Wills, who expects to sail soon for China, is pastor of the First Church. They are loath to give him up. But the First Baptist Church, Jackson, has employed him to preach for them in China. Notwithstanding their regrets over giving Brother Wills up, the First Church, McComb, is looking with pleasure and hopefulness to the coming of young Brother Holcomb. Pastor Lane and the South McComb Church are evidently doing a good work.

Sunday School Institute.

The Sunday School Institute conducted in the First Baptist Church from Sunday, 15th, to Friday, 20th, was a success.

The lecturers were L. P. Leavell, Field Secretary of the Sunday School Board, J. E. Byrd, Sunday School Missionary of our Convention Board, Dr. H. F. Sproles, Prof. J. L. Johnson, Jr., Rev. R. H. Tandy, A. Flake, W. Fred Long and Miss A. L. Williams, of Birmingham. The addresses were all of a high order. It would be safe to say that no series of lectures which have been delivered here have been more helpful and more enjoyed by the people. Miss Williams is one of the finest on primary work we have heard anywhere. Dr. Sproles and Brother Leavell delivered lectures on the Acts of the Apostles, which will be of great value to Sunday School workers during next year, as the entire year will be devoted to the Book of Acts.

The sessions were held from 4 p. m., to 9 p. m., one hour's intermission for lunch which was served in the rooms of the church. There were four lectures delivered each afternoon. Many Sunday School teachers from the churches of other denominations attended and expressed their great satisfaction with the work done.

One feature of these meetings, we are sure, was very rare. Among the attendants were Governor Noel and Ex-Governor Longino, both Baptist laymen. Not only the Governors, but their wives were present. At the close of the Institute, Miss Eugenia Dameron, a teacher in the Sunday School of the First Baptist Church, presented to Miss Williams a beautiful bouquet, accompanied by a most fitting presentation address. There were several diplomas awarded, and a number of certificates setting

forth certain attainments of those who had attended the lecture course.

The following resolutions were most heartily adopted by the Institute:

"Whereas, the Sunday School Board of the Southern Baptist Convention and our Baptist State Convention have furnished our Institute their Secretaries, L. P. Leavell and J. E. Byrd, respectively; and

"Whereas, Miss Williams, Arthur Flake, R. H. Tandy, H. F. Sproles, W. F. Long and J. L. Johnson have been with us and have rendered us services of a very high order, giving us not only modern and practical ideas on Sunday School work, but have brought us new ideals as well; therefore, be it

"Resolved, That the Sunday School workers and friends here, do hereby express their most cordial thanks and the assurance of unqualified appreciation of these services, and they invite all of them to come to us again, and invoke Divine blessings upon them wherever they go."

Sunday School Helps.

Appreciating the growth in Sunday School work and the increasing desire on the part of teachers for better preparation for class work, The Baptist Record is putting in a large stock of Sunday School helps. A partial list with gross cost to purchasers follows:

Peloubet's Select Notes	1.00
Tarbell's Teachers' Guide	1.00
The Gist of the Lesson, Torrey	.25
The Sunday School, by B. W. Spilman	.25
The Organized Sunday School, by J. W. Axtell	.50
Practical Primary Plans, I. P. Black	1.00
Teachers and Teachers, by H. C. Trumbull	1.00
A Study of Child Nature, Harrison	1.00
The Books of the Bible, by H. C. Moore	.30
A Class Book of Old Testament History, by G. F. Maclear	1.10
A Class Book of New Testament History, by G. F. Maclear	1.10
A Harmony of the Gospels, by John A. Broadus	1.75
The Doctrines of Our Faith, by E. C. Dargan	.50
How to Conduct a Sunday School, by Marion Lawrence	1.25
The Ministry of the Sunday School, by T. H. Pattison	1.00
The Bonanza Bible Class, by Cope	1.00
Ways of Working, by A. F. Schauffer	1.00
Teaching in Church Membership, by I. J. Van Ness	.55
The Bible in Modern Light, by J. W. Conley	1.00
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The Seven Laws of Teaching, by John M. Gregory	.50
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The Pastor and Teacher Training, by A. H. McKinney	.50
The Twentieth Century Sunday School, by S. H. Green	.50
How to Conduct Adult Bible Classes, by I. F. Wood	.25

Thursday, November 26, 1908.

Bible Hero Classics, by Sydney Strong—12 in Box	.80
The Young Christian and His Work, by Z. Grenell	.50
The Young Christian and His Bible, by Z. Grenell	.50
The Point of Contact in Teaching, by P. DuBois	.75
The B. Y. P. U. Manual, by L. P. Leavell	.50
The Bible School, by A. H. McKinney	.50
The S. S. Librarian, by E. L. Foote	.75
The S. S. Record Book	1.00
The S. S. Treasurer's Book	1.00
The Acts of the Apostles, by J. M. Stifler	1.00
The Man Paul, by Robert E. Speer	.75
Life and Epistles of Paul, by Conybeare & Howsers	1.50
Individual Copy of Acts, 10c, 15c	.25
Children's Rights, by Kate Douglas Wiggin	1.00

The above 40 volumes constitute a fine supply of tools for the Sunday School worker. Of course, it is taken for granted that he has a good Teacher's Bible to start with. Address, The Baptist Record, Jackson, Miss., and any of these will go to you promptly, on receipt of price.

New Map of Jackson.

A canvass for a New City Map of this city is being made by M. M. Pruden of The Clemons-Pruden Map Co., of Racine, Wis., who, in connection with Mr. John I. Pierce, County Surveyor, of this city, propose to make a thoroughly up-to-date map, showing all late Additions to the City, even far beyond the city limits. It is their desire to give Jackson a map that will in every way do justice to its late rapid growth and development and to show to the public generally just what the city has done in the way of extending the city limits. Their only source of revenue to put this expensive work through is entirely dependent on individual subscriptions, as it carries no advertising whatever. It is to be hoped these gentlemen will meet with the encouragement their undertaking merits. All business and professional men can find use in their offices for this work, and by ordering one when opportunity affords, will not only make the publication possible, but will help to show in the best possible way the recent growth and development of our city.

TO BAPTIST MINISTERS.

Belonging to Southern Baptist Convention.

Dear Brethren: We have a Great Remedy, for Malaria, Biliousness, Constipation and kindred troubles, and wish Every Baptist Minister to know about it, and have the benefit of it. It is Dr. Reams' Liver and Kidney Pills, which we will mail free, (30 dose bottle), on application. Write us your name and address, and you'll receive a bottle free. We refer you to the Editor of the Record; or any citizen in Jackson, for our reliability and the merits of this great remedy.

Reams' Pharmacal Co.,

T. B. Reams, Mgr.

205 W. Capitol St., Jackson, Miss.

I'm for the fellow that toils for bread—and does it because he loves his own.

Character is the product of antagonisms.

THE BAPTIST RECORD.

News in the Circle.

Martin Ball.

The Baptist Standard says that Pastor Geo. W. Truett, of Dallas, Texas, agonized all night over the interests of the Sanitarium, and the next morning when he asked the Convention for \$120,000.00 they gave \$135,000.00.

The Texas Convention raised \$15,022.59 for the Orphanage. The Home owns 1,000 acres of land, which, with the buildings, is estimated to be worth \$1,000,000.

The receipts of Buckner Orphanage this convention year were \$76,000. \$7,000 were actually made on the place.

The First Church, McKinney, Texas, gave \$1,000 to the Baptist Sanitarium at Dallas, in memory of the daughter or their pastor, E. E. King. Good!

Recently Mrs. P. S. Sameur of Paris, Tex., has given 9,000 acres of black land and \$15,000 cash to the Baptist Sanitarium at Dallas, Texas. It is said the gifts amount to about \$100,000, and will pay for and equip the Sameur Science Building.

At Berea, Ky., Pastor Brandenburg had the assistance of State Evangelist G. W. Shepherd in a fine meeting—57 added to the church.

Dr. J. B. Searey, formerly of Biloxi, has been called to, and accepted, the pastorate of the Cedar Street Church, Little Rock, Ark. His labors there began last Sunday.

President B. G. Lowrey of Blue Mountain, attended the Arkansas Convention in the interest of the Tri-State Sanitarium. He was well received, and made a fine impression on the Arkansas brotherhood.

Col. C. C. Slaughter of Dallas, Texas, made a \$50,000 cash contribution at the late meeting of the Texas Convention. That was great giving.

Dr. J. B. Gambrell, State Manager of Missions in Texas, was overjoyed at the Convention at Fort Worth. The total amount received was \$194,292.41. For State Missions, \$114,004.31. How these Texans do things!

Dr. A. J. Barton, of the First Church, Waco, Texas, has been offered the position of Financial Secretary for the Southern Baptist Theological Seminary. It is not known what he will do.

Last week was a great time with the Baptists of Virginia. The General Association met in large numbers with the old First Church at Richmond. The annual sermon was preached by Dr. W. V. Savage. Hon. T. H. Ellett was chosen President.

President Eliot of Harvard University, resigns after 40 years service. His resignation takes effect next May.

College Hill Church, Lynchburg, Va., has just enjoyed a gracious refreshing. Pastor W. A. Ayers was assisted by Rev. W. A. Smith of Norfolk, Va. There were 89 additions—62 by baptism.

The Freemason Street Church, Norfolk, Va., has succeeded in capturing that splendid pastor and preacher, Rev. Sparks W. Melton, of the First Church, Augusta, Ga.

Rev. B. W. Sims has resigned the pastorate of the Albemarle Church, N. C., after a successful pastorate of several years. It is not stated where he will locate.

The State Board of Arkansas has had during the last year two missionary evangelists and seven missionary colporters. There were 3,422 baptisms by the missionaries. 42 churches organized and 101 Sunday Schools. The convention closed a great session last week in Fayetteville.

Dr. J. B. Moody has a splendid article in The Baptist Builder, Martin, Tenn., showing that the expression, "Baptize with Water," would be properly translated "Baptize in Water," as we have it in the American revision.

Dr. E. E. Folk, editor of the Baptist and Reflector, devotes all his editorial space to the life and deeds of the martyred Senator E. W. Carmack of Tennessee.

Rev. W. M. Webb has been chosen Manager of the Baptist Publishing Co., and Office Editor of the Arkansas Baptist, of Little Rock.

Secretary W. W. Johnson has resigned his position with the State Board of Missions of Louisiana, and becomes pastor of the Emmanuel Church, Alexandria, La.

Pastor Thomas Moore has resigned at Henning, Tenn., and the church has called Brother Downing of Jackson. He will preach also at Durhamville.

Rev. W. D. Upshaw has begun a paper in Fort Worth, Texas. Its name is the "Texas Battle." It is a prohibition paper.

The Texas Convention last week seems to have enjoyed several climaxes. It was possibly the largest convention ever assembled in Texas.

Reams'

LIVER and KIDNEY PILLS.

(Guaranteed under Pure Food and Drugs Act, No. 3825).

Are not recommended, as the hundreds of Fake, Unreliable and Injurious Pills and other cheap Dopes are; to Cure Everything, and in point of fact, cure nothing; but they do Cure, Malaria, Biliousness, Constipation, Sick-Headache and Sour-Stomach and they do remove pain from small of the back and Strengthen the Kidneys and Cleanse the System of Accumulated Poison.

Two (2) or Dr. Reams' Liver and Kidney Pills and 10 grs. (25 gr. capsules) of Quinine, will Cure a Cold, in one night.

In Jackson, where they are best known, Everybody takes them and several of leading physicians, endorse and recommend them. If your Druggist hasn't them, send 25c (stamps), for a bottle of 30 doses or \$1.00 money order, for 5 bottles, to Reams' Pharmacal Co., T. B. Reams, Mgr., No. 205 West Capitol St., Jackson Miss.

P. S.—If you have Rheumatism, try Reams' "Rheumacure." It relieves, at once and cures, Rheumatism. \$1.50 per bottle, delivered.

The Atonement.

A minister said to Mr. Moody, "You preach the death of Christ; I preach His life. I tell people His death has nothing to do with their salvation; you tell them His life has nothing to do with it, and that His death only will save them. I do not believe a word of it."

"Well," said Mr. Moody, "what do you do with this passage, 'Who His own self bare our sins in His own body on the tree?'"

"Well, I have never preached on that text."

"Well, what do you do with this, then. 'Ye are not redeemed with corruptible things as silver and gold, but with the precious blood of Jesus?'"

"I have never preached on that text either," was the reply.

"Well, what do you do with this, 'Without shedding of blood there is no remission?'" "I have never spoken on that either," said he.

"What do you do with this, 'He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him?'" I have never preached on that, either," said the preacher.

"You leave out the atonement, then?"

"Yes." "Well," said Mr. Moody, "It would all be a sham to me if I did that; I could not stand it. I would be away home tomorrow, I would not know what to preach. Moral essays on Christ without His death!"

The cross is the strength of a minister. Without it, I should feel like a soldier without arms, like an artist without his pencil, like a pilot without his compass, like a laborer without his tools. A man may preach with a perfect knowledge of Latin, Greek and Hebrew, but he will do little in winning men to Christ without the Cross. Sound Sinai in no uncertain tones—a man never sends for the physician until he realizes his need of him—and if we would preach more "hell" from the pulpit there would be less of it in the community—but never allow an opportunity to pass without pointing the sinner to the Cross as the only avenue through which mercy can reach him.

I love the seventh verse of the first chapter of Ephesians: "In whom we have redemption through the blood, the forgiveness of sins, according to the riches of his grace."

1.—The Person.

"In whom." Salvation is two-sided. On God's side it consists in His giving something, and on our side it consists in our receiving something, and that which God gives and we receive is not a thing, but a person. (1 John 5:11,12). "He that hath the Son hath life; and he that hath not the Son of God hath not life."

"In whom"—But who is He? Why the same who is referred to in the preceding verse "the beloved." (Matt. 3:17). He in whom we are "blessed with all spiritual blessing," verse 3—and the One in Whom we were chosen "before the foundation of the world," according to the good pleasure of his will, and who is He but the Lord Jesus Christ, of whom we read in another place "that God having in time past spoken unto the fathers by the prophets, hath in these last days spoken unto us by His Son," and by Him alone, for "there is no other name given among men whereby we can be saved."

2.—The Issue.

"Forgiveness of sins." This unquestionably means the past, present and future. This is a way of expressing the idea that all guilt whatsoever is removed. Paul in another place wrote that we are "reconciled in the body of his flesh through death," and that he will "present us holy and unblemished and unreprieved (i.e. not to be called to account again) in his sight." The atonement presents the sinner before God, in the eye of His law, without spot or wrinkle or any such thing. In the completeness of his forgiveness, we recognize its highest excellence; for did but one sin remain against the sinner, that alone were sufficient to condemn him.

3.—The Method.

"Through his blood." It is not by a system of moral recovery; it is not merely by truth, that you are redeemed. I talked with a man some time ago who said that he was sure of heaven—I asked him to give me the foundation of his hope and he told me that he had always been an honest man, had treated everybody just as he wanted them to treat him, and provided well for his family, had not been a gambler, drunkard, thief, etc., and I find that there are a great many people in the church who view the great plan of salvation just as did this poor deluded man. We are redeemed by blood—by the sufferings of Jesus Christ—by His atoning sacrifice.

This wondrous plan is God's own device or method—it originated in Him—in His love and wisdom. Let us take God's way and then we are safe. The blood of the lamb in the land of Goshen was the only thing that saved. It brought Separation, Security and Salvation, and the blood of Jesus brings the same to us today—Oh will we believe it! All the Israelite could do was to take the hyssop and strike the door posts and the lintels—and when the destroying angel came through the land he did not look for some church register, he did inquire among the neighbors as to morality, uprightness, etc., but he looked for the blood—and it is the same with you and I today—the blood, the blood, the blood.

4.—The Source.

"According to the riches of his grace." Everything that God has done for sinners, shows us that He is a God of Grace; but more especially in the coming of Christ, and in His suffering on the Cross, do we see the "riches of His grace." Mr. Spurgeon once said: "God's treasury is His covenant of grace wherein the Father gave His Son, the Son gave Himself, and the Spirit promised all His influence, all His presence to all the chosen. This, my brethren, if ye think it over, may well make you estimate aright the riches of God's grace."

An indigent philosopher at the court of Alexander sought relief at the hands of that sovereign, and received an order on his treasurer for any sum he should ask. He immediately demanded ten thousand pounds. The treasurer demurred to the extravagant amount; but Alexander replied, "Let the money be instantly paid. I am delighted with this philosopher's way of thinking: he has done me a singular honor. By the largeness of his request, he shows the high opinion he has of my wealth and munificence."

Even so they do most honor to God's grace who remember that it abounds to

ward us—Brethren, let us come boldly to this throne of grace, ever remembering that.

"Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,
Grace enough for me!"

A. A. Walker.

Bogue Chitto, Miss.

Hobolo Chitto Baptist Association.

The fifty-second annual session of this old pioneer Association convened with the Clear Creek Baptist Church, Lamar county, on Wednesday, Nov. 4th, 1908. The representation was large, earnest and enthusiastic after devotional services was called to order by the Moderator, Rev. L. G. Varnado, almost at the appointed hour.

The reading of the letters from the churches was unfortunately dispensed with in order to save time, which detracted very much from the occasion as we are thereby unable to report the number of baptisms, or the amount subscribed for missions and other purposes, but have reasons to hope that our ministers will show an encouraging growth along these lines of progress.

Brother Varnado, the young, but valiant hero of truth and general advancement, was re-elected Moderator, and Brother N. F. Clark, one of our strongest pastors, Vice-Moderator, and Senator Theo. Bilbo, Secretary, and Rev. G. W. Holcomb, a new and most welcomed pastor in our midst, was elected Treasurer.

So you see, Brother Editor, we believe in good pastors and enterprising leaders down this way and none others need apply.

We are looking to higher and better things in these parts of grand old Mississippi, and while we stand with extended arms waiting to welcome with fraternal love, all good men, and especially godly, consecrated and progressive ministers of our blessed Lord, we have no room for slow-goes nor sleepy-heads. We begin to feel that we are in the fight against sin and all manner of error and earnestly ask for the prayers and co-operation of our brethren all over the State. The reports of the various committees were timely and up-to-date and the discussions were well seasoned with grace and ardor, and we think the time not far distant when this hitherto lagging section of this State will be in line with the more favored sections and the fruits of our labors will come in as a mighty flood and sweep away all opposition to the progress of our beloved Baptist Zion. So mote it be.

Fraternally,
Wm. W. Graves.

Carrie, Miss.

A Christ-Like Church.

"Peace I leave unto you, my peace I give unto you." Brother Editor, I want to say a few words regarding the above passage, and church:

The God-loved and God-sent Rev. E. S. Stewart is pastor of a church up in Scott county, near Pearl river. The Pardon Bluff Church is one church that every member is possessed with the peace of Christ. This scribe had the honor to preach to this dear people the past three Lord's days, from the fifteenth chapter of John. Let me say God

is the root, Christ is the vine and we are the fruit-bearing branches. Will some one tell if they can separate the vine or the branches from the root and not hurt the tap-rott, when the three are all grown so closely into one another? If so, I am unlearned, and would like to be taught.

Fraternally,
G. B. Waller, Jr.

"Love virtue; she alone is free," is the dominant note in this story which tells how John Milton met and settled the divorce question for himself.

The tale is authentic and the tremendous passion and agony of this great man stand out with the clearness of a cameo.

One instinctively feels that it gives the secret of Milton's exalted character and matchless poetry.

It is only fair to Mrs. Mason to say that she makes no effort to point a moral anywhere, but that she has merely told her story with most polished art.

One follows the tale with the fascination of truth told like fiction and finishes it with intense admiration for Milton and the woman he loved.

A Visit.

Dr. W. T. Lowrey spent Sunday and Sunday night with the Newton people. He preached to the Central Church both morning and night to the joy of all present. He attended Clarke Memorial College Monday morning, and after chapel service and a very fine speech, he then went to the public school where he found 390 children and by cordial invitation spoke to them for 30 minutes. All seemed to enjoy his preaching and talks.

We all love Dr. Lowrey, and pray God's richest blessings upon him and his family and work.

Dr. W. J. McGlothlin, B. D. Gray and possibly Dr. Willingham will be at Newton on Monday after the second Sunday, to hold a Bible Institute. The two former have given definite promises. We want a good attendance. We hope to arrange free entertainment.

Dr. McGlothlin will lecture on Mark and Galatians, while Dr. Gray will choose his own subject. All come and let's study and pray together for the progress of the Kingdom. If any one wants further information, write to me.

Truly,
T. J. Miley.

Through the Valley of Tears.

The writer has been traveling through the valley of tears recently. He has been called to four houses of mourning within a few days. Has officiated at the funeral of a little babe of a few weeks old. Then a beautiful bright little girl of a few summers. Then a charming, happy-hearted daughter of 15 years. Then called to Slidell, La., to assist Pastor Finch in the funeral services of Deacon W. A. Martin, (aged 40 years), who was killed in that terrible railroad wreck at Little Woods, between Slidell and New Orleans.

The relatives of these departed ones

poured forth their grief in lamentations and tears. The sympathetic preacher doing all within his power to render gospel comfort to their grief-stricken hearts. While wiping the tears from his own weeping eyes. Yes, beloved, I have been walking through the valley of tears.

The death of dear Brother Martin of Slidell Church, so unexpected and sudden, brought inexpressible crushing grief to the hearts of his devoted wife and two affectionate daughters, and to other relatives and put the town in mourning. He was one of the most useful and highly esteemed citizens of the town. A pillar in the house of God, whose consecrated Christian life and activity made him one of the most useful and valuable members of the church.

I had known him from his boyhood, was his father's pastor at West Palmetoula, Miss., a quarter of a century ago, and wept over him when he died. When I organized the church in Slidell sixteen years ago Brother Martin became a consistent member. I remained his pastor twelve years, during which time he stood by me faithfully and rendered excellent service in building up our Baptist cause in that Louisiana town. He was just as true to those who succeeded me in the pastorate there. Take him all in all, he was one of the best men I ever knew. As we stood around his mangled body, our hearts conspired to say, "A prince and a great man is fallen in Israel." And as it is said of Deacon Stephen of old, so it may be said of our departed brother, "Devout men carried him to his burial and (in their hearts), made great lamentation over him." As it was with the sainted Stephen so was it with our beloved Martin. He was ready to go, and the Lord he loved received his spirit. May the spirit of our Triune God hover around and over the devoted weeping widow and daughters of our departed friend, and be to them their guardian and comforter.

Farewell my dearly beloved Willie till we meet again, and where they part no more, and weep no more.

O. D. Bowen.

Handsboro, Miss.

A Dash for Rome.

The latest movement in religious circles is a long dash for Rome by Chicago Baptists in the formation of the Chicago Executive Baptist Council on the 25th day of September, 1908.

Of this council it was said: "This has not arisen like Jonah's gourd in a night, nor has it been formed without prayer."

I am afraid, however that Dr. Myers, in leading this movement, is playing the Jonah and will likely be swallowed by the whale. This I presume is a "provincial Council," but I expect to hear soon a call for an "Eccumenical Council" to be held somewhere in the North, at which time an attempt will be made to constitute this "council" head of the Baptist Church of America—the title to all the Baptist Churches going into it, will be held by the Council and it will, at the same time or some time thereafter, assume general control of all Baptist Churches in America, thus forming a more centralized government, instead of a "Baptist mob" such as our present form of government is said to be. The purpose is boldly declared: "Instead of the 'independence' of the churches it will be the 'interdependence' of the churches."

It is generally supposed that if a Pope is not elected by this council, either steps will be taken in that direction, or the whole thing will go over in a body to Rome. Mark you, they already have in that city a "Chicago Baptist Association," a "Chicago Baptist Social Union," and now comes Dr. Myers with his "Chicago Baptist Executive Council."

That is organizing some. If organization can save the day, then Chicago Baptists have won the victory. Of course this is an innocent organization—it is said: The executive idea in the organization is meant to conserve the property interests of the denomination and not to interfere in any way with the independence of the local churches.

At a recent meeting, Dr. Johnston Myers said:

"This advance is born of energy. The executive council is coming into existence to protect Baptist interests. We are in danger of losing some of the smaller churches unless a protective arm is thrown around them. We can do now what we cannot do ten years hence. The council means that as Baptists we must get together, it is for a union of our Baptist forces. We ought to be a great Baptist army, and not a Baptist mob. The executive council will be so constituted that it can hold the titles of the Baptist Churches. We are willing to give the title of Immanuel Church to the care of the 'Executive Council.' I think the title of the Second church ought to go to this council, also the title to the LaSalle Avenue Church has been turned over to the City Mission Society. The title of the Baptist Hospital ought to go to the Council, also. The fundamental idea is that all the Baptist Churches should have a refuge in this Council, if they so desire. Let us consider the spiritual side. It is to have a persuasive and advisory power. We need a central headquarters of sufficient importance to conform to the magnitude of the denomination."

This movement means "interdependence," not "independence." The idea was endorsed unanimously after Dr. John A. Earl had "cautioned too much dependence on organized methods." "To protect Baptist interests." Indeed! Not much. No Baptist Church will go into such a movement. It is the dying wail of the Baptist cause in Chicago. Such digression from Baptist usage and New Testament teachings by Chicago Baptists ought to be severely condemned by all real Baptists. I believe the visitation of God's benedictions and blessings on Chicago Baptists will cease until they return to God's way as laid down in the New Testament. According to this deliverance our methods heretofore have not only not been Scriptural, but they have been anarchistic—a "Baptist mob."

I know that I will be looked upon as an alarmist, but it shows to what an extent organization fadism is carrying our people.

Something needs to be done—an organization or movement is thought of as the remedy. But we can't depend on organization. The individual must not be lost sight of. Each member is a powerful unit, and though some times seeming to work alone, yet each one active, something is accomplished. Let each church member feel his responsibility and meet it along God-appointed lines, and all will end well.

In the Southern Baptist Convention there

is a prominent pastor of one of our best city churches who expressed his opinion one day in a hotel, that our weak point as Baptists was the need of greater centralization of government, and as an illustration, called attention to the Catholic church and what a power it was in the world. The Catholic church may be a great power, but she is unsuccessful and anti-scriptural and hence is not to be imitated in any way. Some are looking for success instead of service. To really serve, we must follow carefully God's divine truth in His Word.

W. Alex. Jordan.

Yazoo City, Miss., Nov. 12, 1908.

A Bright Hour Shadowed.

It was arranged between Pastor A. J. Preston and me to exchange pulpits on the 15th inst. I looked forward to the event with that eagerness characteristic of children. This eagerness was intensified by an invitation from Mrs. Lula Brown Thomas to "bring Mrs. Cooper, Paul and Silas," with me. As is usual, Mrs. C. could not go, but faithful Ben trotted glibly by splendid farms and elegant homes, landing the preacher, Paul and Silas at Tupelo on good time. The thermometer was only down to about 28, but oh! how sharp that November wind was. The journey's end reached, what a warm, royal warm reception we did get. The family was out en masse to greet us. Our own Miss Minnie Brown, who was there for the time, and the boys had the gate wide open. As we drove in the children were on tip-toe.

After dinner, Miss Minnie drove the preacher and seven children in a surry over the city to see the sights, and my! how it had grown.

We suppered with my brother in the Lord, W. E. Peges. What a palatial home—what a lot of splendid children—what a queenly wife he has. Though she is yet young, she is so clear in her conception of truth, so loyal to her convictions of right that she is already esteemed a mother in Israel. Those dinners were a series of thanksgiving dinners—chicken, oysters, turkey, quail on toast etc.

The Sunday School was a charm. 110 present—40 absent. The earnest, thoughtful faces reminded me much of our own Sunday School.

Preaching over, what a hand-shaking with friends, old and new. Their expressions of confidence in and devotion to their pastor were more than refreshing—they were a tonic. God bless Brother Preston, how the Scriptures open as he preaches, and how it makes you wish that you could preach!

From the church, we went to the home of Brother Peges to join in the holy wedding, Mr. Wooley and Miss West. As I was entering the parlor to say the words that would publicly proclaim them "one," I was called to the phone to receive the news that my friend and brother, L. O. Towrey, of Houlika, was dead, and that I was wanted there. I reckoned him as one of my truest personal friends. The night appointment called in a hurried dinner, a sad hand-shaking, and I was on my way home, forgetful of the bright visions just left, contemplating the lonely home and bleeding hearts of my dear Sister Towrey and her little ones. How often and forcefully does our Heavenly Father remind us that earthly joys are not permanent.

"Life's fairest flowers will droop and die,
Dark clouds o'er spread your azure sky;
Earth's dearest joys-flit fleetest by—
Tell me more about Jesus."

"Tell me more about Jesus,
Tell me more about Jesus!
Him would I know
Who loves me so,
Tell me more about Jesus!"

It is He—blessed be His name! who makes it possible for us to sing:

"Oh, these bitter scenes will end,
Some sweet day, by and by.
We shall gather friend with friend,
Some sweet day, by and by!"

Dear reader, death's summons will come to you—perhaps soon. Are you ready for it—ready now? This question is asked you by one who, in the Lord loves you. See that your soul answers it honestly—unequivocally. Three weeks to a day, before his death, I put that question to Brother Towrey, little dreaming that his time was so short. He answered promptly, "I reckon so; I have nothing in which to hope but the Redeemer."

"Five were wise and five were foolish."
In good hope behind the blood,

R. A. Cooper.

Pontotoc, Miss.

Concerning Widow Men.

The widow's mite has long been an illustration of giving by a class of very small givers. The man with a beard, and with a rich farm, gives his nickel at a collection and classes himself with the widow of good gospel repute. What the good widow of the gospel narrative gave was a small sum. Our bearded widow man, who, with such satisfaction, classes himself with the widows, finds solace in his meanness by the association of his nickel with the ancient widow's mite. "We can all give the widow's mite," has done sorry service on many an important occasion.

The whole case needs a new study, and from the Savior's standpoint. Let us note a few points in the gospel narrative, helpful to a right appreciation of the splendid example of the devout woman of the olden time.

We might start with a reflection or two on public giving. There is nothing in the Scriptures to justify the belief that all giving is to be secret, but much of a contrary bearing. In giving alms to individuals, there is good reason why it should be unobtrusive. But the Scriptures abundantly justify open, public giving. The giving of the widow, with others, on the same day was open, in a public place. We will not go far in our study of the Bible giving in Old and New Testament times without seeing that giving had a large place in public worship. We do err when this form is relegated to the regions of the unknown. Another deeply significant thing about the giving in the Temple was that Jesus sat over against the treasury and kept an eye on the givers. He saw what they gave, and read their very hearts while they gave. You get close to people in their giving. You will see the man in his gift, if he acts freely. Some will give according to their "means" and some according to their "meanness." It was so in post pentecostal giving. Barnabas gave

after the noble fashion of the poor widow, and Annanias after the manner of his meanness. It will go on in this way likely till time ends. But let us remember that always the omniscient Eye is on us. It is nowhere said that Jesus kept a particular eye on the shouters, or the singers, or even the preachers, but He watched the givers, and scored a strong point on what He saw. Jesus judged the giving from the right standpoint, not by what was given, but by what was left, and the condition of the givers. Many cast in much, but they had much left. The widow cast in all her living and had nothing left. Nor was that all by much. The poor widow was at a great disadvantage as to making more. A moneyless woman always is and always has been. A strong man giving his all would still have marked advantage in making more. A man, who gives "the widow's mite" belittles himself, and takes this instructive scripture by the wrong end. Very few things work well wrong end first. The widow men pervert the truth to cover their meanness. Among the Indians men who shirk danger and skulk are called squaw men, and are held in great contempt. What should be said of the widow men who dodge all their financial obligations by hiding behind the skirts of the good woman who set the world its noblest example of giving. It is even worse for them because they make her nobility cover their penuriousness.

The widow men in the churches are a travesty on manhood and womanhood alike. They wear whiskers, and insist on being taken for men in every relation in life, till it comes to giving, and then they, in the name of a poor widow, disgrace all humanity, whereas the poor widow, by her nobility, dignified the race. There are many specimens of genuine meanness, but not one reaches the length of the widow man in that he disavows his manhood and disgraces the widows, the last class of people on earth a manly man would play off on.

It is a grave question to know what to do with the widow men in the churches. They are so deceiving it is hard to make any calculation on them. Some of them, by a grievous mistake, have been made deacons. I have known some to be ordained preachers. To look at them, you would think they were men. They wore whiskers and pants. They trade and talk and chew tobacco like men. Some of them run large farms and stores. You would take them to be men and count on them for men until you take a collection, and all at once you discover that they are widows and very poor ones at that. They are very deceiving and unsatisfactory to the limit. On the principle that the sexes are required to wear garments of different sorts to designate them, it would seem that these widow men ought to dress in a way not to deceive the public. They might mix their garments and wear skirts over their trousers, or any other combination, that would set them in a class to themselves, especially when they go to church. The suggestion is made for the public in general and the churches in particular.

J. B. Gambrell.

In line, twelve abreast, the young men in the United States would form a column over 2,000 miles long.

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OUR ALABAMA LETTER.

Rev. J. C. Bentley, until recently pastor at Sylacauga, has accepted the pastorate at Wylam, Birmingham District. Rev. Jesse Cook, the retiring Wylam pastor, has returned to the Seminary.

Rev. J. M. Anderson leaves Newton, where one of our best Baptist schools is located, and accepts the Ozark pastorate, made vacant by the resignation of Rev. J. L. Thompson.

Rev. R. M. Hunter leaves Samson, Ala., and takes up the Newton work.

Rev. W. D. Hubbard, for two years one of the State Evangelists, has accepted a call from the 27th Street, Birmingham, church.

Rev. J. O. Colley leaves the 27th Street work to take a special course in the Seminary.

Rev. H. T. Crumpton, nephew of our State Secretary, resigns at Hartsboro, Ala., and goes to Lumpkins, Ga.

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WHITE SLAVE TRADE

By EDWIN W. SIMS, U. S. District Attorney in Chicago. An account of the White Slave Traffic of to-day by the official who has already obtained the conviction of many hundreds of the miserable creatures engaged in this "business," and who, Mr. Sims says, "having reduced the art of ruining young girls to a national and international system." Every woman and girl in America will be benefitted by reading this article by the great federal attorney who is doing such a good work to rid our land of a "Traffic which would, by contrast, make the Congo slave traders of the old days appear like Good Samaritans."

WHY GIRLS GO ASTRAY

This is the subject of a second article in one of the free issues of the WOMAN'S WORLD, by the Honorable Edwin W. Sims, written as was the first "White Slave Article," strictly from the viewpoint of the lawyer, who finds himself called upon, as an officer of the law, to deal with this delicate and difficult subject.

THE SINS OF SOCIETY

By JOSEPH MEDILL PATTERSON, Author of "A Little Brother to the Rich," the greatest book sensation of the year. Mr. Patterson is an insider, and this article is a startling exposure of the follies and sins of the fashionable rich. Mr. Patterson says that we have in this country among these rich society people a practical Court; that society women relegate all functions of usefulness, except one—the bearing of children—and they are not inclined to discharge this function as they ought.

"THE CHRISTIAN SCIENCE FAITH," by Mrs. Louise Burnham, author of "Jewel," "Jewel Story Book," "The Open Shutters," etc.
"THE MOST INTERESTING THING IN THE WORLD," by George Ade, George McCutcheon, Forrest Cressie and William Rodge.
"LOVE MATRONS IN FOREIGN LANDS," by Frank L. Pixley, author of "King Dodo," "The Burgomaster," "Prince of Pilsen," etc.
"THE OLD HOMES AND THE NEW," by Hon. Adlai E. Stevenson, former Vice-President of the United States.
"THE SINS OF HIS FATHERS," by Cyrus Townsend Brady, author of "A Little Traitor to the South," "Richard the Brazen," etc.—a powerful story, dealing with "The Sins of the Fathers visited unto the third and fourth generations."
"MY BEAUTY AND MY SECRETS," by Miss Della Carson, first prize winner in the Chicago Tribune's \$10,000.00 Beauty Contest, also in World Contest. Miss Carson tells the secret of how she has the appearance of a girl of sixteen, whereas she is thirty.
"THE ARKANSAS TRAVELER STORIES," by Olie Read, author and originator of "The Arkansas Traveler."
"THE JOURNAL OF JULIE," the confidential and personal experience of a young country girl winning her way in a great city.
"THE WILD ROSE LETTERS," being the heart secrets between Elaine, Countess of Wycheby, and Rose Mary of Strawberry Point, (Ia.) Its sentiment is as sweet and delicious as wild honey.
Some of the other contributors to these four issues are: Margaret Sangster, Ella Wheeler Wilcox, Rowell Field, Gen. Chas. Klag, Harriett Prescott Spafford, Ella W. Postell, Elliott Flower, Stanley Waterloo, Frank L. Stanton, Edwin Balmer, Maude Radford Warren, Allen D. Albert, Dr. W. F. Waugh, Ellen Stan, John Kendrick Bangs, and many others.
WOMAN'S WORLD is printed in colors, 32 to 64 large pages each issue. In order to demonstrate that it is the greatest reading value of the times we make the following free offer:

Free Offer We will send at once, postage prepaid, copies of the WOMAN'S WORLD for four issues, containing the "White Slave" articles by Mr. Sims, and ALL of the other features mentioned, including the Christmas number issue, absolutely free to anyone who will send 25 cents now to pay for a special full-year subscription.

Extra Offer Also everyone who accepts this special offer, will in addition to the free four copies, be sent a beautiful picture as a receipt for their subscription. This picture is a magnificent reproduction of the famous painting "In Disgrace," finished in 12 colors, and measuring 15x20 inches. This offer made for introductory purposes only.

WOMAN'S WORLD.

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Rev. J. M. Roden leaves Centerville and goes to Sulligent, Ala.
Rev. W. B. Earnest resigns at Cuba, Ala., and takes up the work at Calhoun City, Miss.
Dave Bryan succeeds W. B. Earnest at Cuba, for half time. His other two Sundays are given to Concord and Pushmataha, both in Choctaw county.
C. N. James resigns at Columbia, extreme southeast corner of the State, and accepts the call to Oxford, near Anniston.
C. N. Clour leaves Union Church, near Bessemer, Birmingham District, and becomes pastor at Alabama City, near Gadsden.
R. S. Gavin. Huntsville, Ala., Nov. 20.



HON. EDWIN W. SIMS
U. S. Attorney Who Represented the Government in the Famous \$20,000,000 Standard Oil Case.

"THE ILLINOIS VIOLENCE ASSOCIATION."
Object: To Suppress Traffic in Women and Girls.

Association Bldg., Chicago, Sept. 17, 1908.
Woman's World:—We thank you for the copies of WOMAN'S WORLD for September. We shall ask a donation for more. The article by Mr. Sims must do great good.

ERNEST A. BELL, Cor. Sec'y.
"THE ROCKY MOUNTAIN RESCUE HOME,"
"A Christian Home for Erring Girls,"
Colorado Springs, Colo., Sept. 18, 1908.

Woman's World:—I write to ask permission to publish in our official organ the article in the September WOMAN'S WORLD entitled, "The White Slave Traffic of To-day." We desire to extend to you our personal thanks for the publication of this great article.

W. M. H. LEH, Supt.
CHICAGO TRIBUNE SAVS EDITORIALY:
The revelation made by U. S. District Attorney Sims in the WOMAN'S WORLD should be given as wide a currency as possible.

As Mr. Sims says, thousands of girls from the country are entrapped each year, and he points out the pitiful fact that the parents of a great majority of these unfortunate are unaware of their fate.

What is greatly needed as a supplement to vigorous prosecution of offenders is a campaign of education. Clergymen should take up this evil and instruct parents in their congregations as to the reality and extent of the danger. In small towns there is virtually no knowledge of this evil and how it manifests itself, and there is far too little even in cities.

The problem is enormous, but it can be solved largely by educational means. The responsibility for a broad and systematic campaign of enlightenment rests with the religious and social agencies now existent in every community—the churches, the women's clubs, the civic leagues and associations. The press, too, should give a continuous publicity and direct its influence directly on an educational basis to the end that the public may keep the evil away from its own girls.

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Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
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President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.
Mrs. W. S. Smith, Meridian,
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Officers of Annual Meeting.

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hurst, President; Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

One family, we dwell in Him;
One church, above, beneath;
Though now divided by the
stream—
The narrow stream of death.

One army of living Gods,
To His command we bow:
Part of His host has crossed the
flood.
And part is crossing now.

C. Wesley.

The article given below, from
the pen of a Baptist sister of Ken-
tucky, is clipped from the "Bap-
tist World," and is commended
to the careful reading of the mem-
bers of our societies:

The Value of a Woman's Mission- ary Society in a Church.

By Mrs. H. E. Gabby, Cadiz, Ky.

Just as the Sunday School
movement grew out of a great
need, so it began to be felt long
ago that woman's societies were
a necessity. And just as the
Sunday Schools are a vital part
of our churches, so woman's or-
ganizations are vital parts of our
church life, and not separate and
distinct from it.

This paper is meant to be large-
ly suggestive, and for that reason
the points herein set forth will
not be greatly elaborated. I shall
notice that a woman's mission-
ary society is valuable for the in-
fluence it exerts, the unity it pro-
motes, and the co-operation it af-
fords.

The influence of a woman's
missionary society in a church is
of untold value, especially so, if
that society is wide-awake and
thoroughly in earnest, as we shall
assume it will be. It affects the
whole church. Each member feels
the thrill of its pulsing life. The

men of the church are stimulat-
ed to greater missionary zeal and
activity by the influence of a live
woman's missionary society. The
women are also enlisted, and ei-
ther join the society or else be-
come more interested in the su-
preme work of missions. It has
also a powerful influence on the
younger members of the church.
It makes it easier to organize
Sunbeam societies, young wom-
an's auxiliaries and boys' brig-
ades among them. It is through
the young that future mission
work is to be carried on, and a
woman's missionary society cre-
ates for them an atmosphere sur-
charged with missionary enthusi-
asm.

Then the members of the home
will be helped. Oftentimes the
mother's, wife's or sister's zeal
for Christ's cause, and their faith-
ful work in a society, awakens
the indifferent husband, or father,
or brother to a more active Chris-
tian life. Sometimes it will lead
the unconverted to Christ. It will
undoubtedly have a great influ-
ence on the children in the home.
The presence of mission books,
tracts, journals, papers will be of
great value to all members of the
home. The preparation for the
work of the society, the discus-
sion of mission subjects, the relat-
ing of stories of our missionaries,
of their heroism, of their sacri-
fices, of their triumphs, will be a
great blessing in any home. The
seed there sown will be sure to
spring up and bear an abundant
harvest to the glory of God.
"Cast thy bread upon the wa-
ters: for thou shalt find it after
many days."

In the second place, a woman's
missionary society in a church is
valuable because it stands for uni-
ty.

One thing here is united pray-
er, the women pray for the same
things, they pray the Lord of the
harvest to thrust out more la-
borers into the harvest, they pray
for the missionaries, they pray
for the converts on mission fields,
for the boards, for pastors and
churches everywhere. This helps
the great cause of missions, and
brings strength to their own
hearts. It is the two or three
agreed on earth as touching one
thing, and they have the sweet
assurance that the Father above
will give what they ask. Bishop
Taylor said: "Prayer can obtain
everything, can open the windows
of heaven, and shut the gates of
hell; can put a holy constraint up-
on God, and detain an angel till
he leaves a blessing; can open the
treasures of rain and soften the
iron ribs of rock till they melt
into a flowing river; can arrest
the sun in his course, and send the
winds upon our errands."

Another thing is united study.
First of all they study the Bible,
and learn God's will concerning a

lost world. We will need to hear
Christ's voice, saying: "Go ye
therefore, and teach all nations,
baptizing them in the name of the
Father, and of the Son, and of the
Holy Ghost, teaching them to ob-
serve all things whatsoever I
have commanded you." Their
minds and hearts should be satu-
rated with the teachings of the
Scriptures on the subject of mis-
sions. We learn that the Bible is
a missionary book, and by read-
ing its great truths, we get inspi-
ration for God's work.

Then, there is united study of
our mission literature, telling us
of the needs, the progress, the
toils and prayers, the heart-aches,
the privations, the disappoint-
ments of our missionaries, who
"endure as seeing him who is in-
visible." We learn about our
fields of work, the number of our
missionaries, the gifts to our
boards. I am assuming that each
member will take the Foreign
Mission Journal, the Home Field
and Kentucky Mission Monthly,
for without those, no woman will
be equipped for efficient service.

Then, there is united giving,
giving to definite objects, such as
Foreign Missions, State Missions,
District Missions, Church Build-
ing Fund, Mountain Schools, the
Woman's Training School, the Bi-
ble Fund, the Margaret Home and
various other objects that per-
tain to this great work. A wom-
an's missionary society encour-
ages sympathetic giving, and we
trust, cheerful giving, too. They
learn God's will on the subject of
giving. They learn of the great
needs, and knowing these, they
will give more liberally.

A woman's missionary society
in a church promotes fellowship
and sociability. There is an op-
portunity for better acquaintance
and better understanding of each
other. This is of no small value.
It is valuable in the last place
for the co-operation it affords.
They feel that they are an or-
ganic part of the denomination.
This broadens their horizon and

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best of it is that it will not in the least interfere with your work or occupation. Balm of
Figs is the best remedy to make sick women well and weak women strong, and I can prove
it—let me prove it to you—I will gladly do it, for I have never heard of anything that
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local treatment, yet it has to its credit some of the most extraordinary cures on record.
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Going to a Camp-Meeting.

(Extract of letter from the wife
of a frontier missionary).

I must tell you about a camp-
meeting we attended this summer.
We started one morning at 7
o'clock, with one wagon and one
buggy, for a thirty-mile drive—
my husband, a neighbor lady, 11
children and myself, two tents,
our clothes, bedding, 400 pounds
of provisions, and some lumber to
make seats out of. There was not
room for all to get in the wagon
at once; when all rode two had
to stand on the steps. We had
one wild horse. We stopped near
a water tank for dinner, with nice
shade trees and three large wind-
mills to pump water into the tank.
When we got ready to start my
husband said I was to take the
wild horse. My hands were blister-
ed when I got there, from
trying to guide the horse. We ar-
rived at 9:30 o'clock that night,
tired, hungry and sleepy. We
went to the great sand hills of
the stake plains, that we used to
read about; it was said people
could not cross them. When we
got to the sand everybody but
myself and baby had to walk.
We went seven miles out into the
sand, where a ranchman met us
with a good span of mules; the
most of them rode times about.
One of my daughters, 14 years
old, and another, her age, walked
seven miles in the sand without
resting. My daughter walked 14
miles that day; she was sick next
day, but we were well paid for
our trip. We had a glorious meet-
ing; fourteen were baptized, nine
were men.

Such a nice camping time! The
ranchman killed calves and gave
us all the veal we could eat. The
children played in the white sand;
we all wore our kimonas. Most
of the men came to have a good
time, and so they did, but not in
the way they expected. Some of
the young men told me they never
had had a thought of religion in
their lives. All the grown people
who stayed through the meeting
were saved. When we were ready
to start, some of these big, strong
men said, with tears in their
eyes, "We will always remember
you for bringing us the gospel,
when we did not have one thought
for our future welfare." I was
sick all the time; the trip was too
much for me. Now for the trip
home: One of the ranchmen put
all the children in a sand wagon,
(one with tires six inches wide);
another man hitched some mules
in front of our wagon until we
got through the sand. We got
home about 1:30 that night, tired
but happy.

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there are no damp chimneys or long
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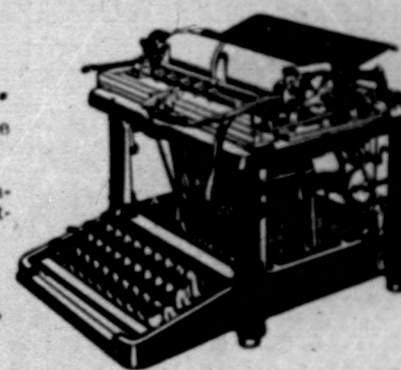
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Deaths.

Stevens.

Henry Stevens was born April 23, 1880. Died August 11, 1908, age 28 years, 3 months and 19 days.

In failing health, he lingered for some weeks, though seldom confined to his room. Even to the close of his last day on earth, he was able to make his usual drive.

This inspired hope and gave evidence of promise. But alas! these were vain hopes and the promise a delusion.

Though imperceptible, the grim monster stood with unrelenting hands; the inevitable reshed in, and the death angel claimed his victim.

The sudden crash that rushed in on the youthful heart of the faithful wife, and darling little girls, seemed almost too heavy to be borne.

But amid the great conflict, like a Christian heroine, she bore it without a murmur, as she remembered that God had only called His own.

To know Henry Stevens was to admire and love him. He was one of the writer's best friends.

He was a faithful husband, an affectionate friend and a Christian gentleman.

Early in life he professed faith in Christ, united with and died in fellowship with the Baptist Church at Saron.

He leaves a devoted, Christian wife, two bright little girls, a loving mother and two sisters to mourn their loss.

May God comfort them.

J. T. Ellis.

Kline.

Died at her home near Harrisville, Miss., on Oct. 31, 1908, Sister Hattie Kline.

She was born January 15, 1852, joined the Baptist church 1872. At her death, was a member of Liberty Church.

Her body was laid to rest in the grave yard, first Sunday in November, a large number of her church members attending the funeral conducted by the writer.

Sister Kline leaves a heart-broken husband and five children to mourn. Their loss was her gain. "For me to die is gain."

It was a pleasure to be in Sister Kline's home. She departed this life praying for her children. May God's blessing be upon the family.

J. C. Buckley,
Ex-Pastor.

Mrs. E. W. Flinn.

November 14th Mrs. E. W. Flinn, Amory, Miss. nee Mattie Pace of Olive Branch, Miss. As

a g girls, she was one of the sunniest creatures I ever saw. If she thought ill of others, it was rarely expressed, though she never hesitated to stand for the right as she understood it. Her perception of moral issues was acute, and to know the right side of a drawn issue was to espouse it, seemingly without knowing that personal advantage or disadvantage attach to such matters. Her liberality not only kept pace with that of those around her, but she was constantly on the lookout for those in need. It was not unusual for her to appeal to her pastor for light on questions he had discussed, or that had excited her attention. As a friend, she was true; as a wife and mother, affectionate; as a servant of Jesus Christ, always in her place. She leaves a husband and two young girls.

J. F. Hailey.

Branch.

Mrs. Mary Branch, (nee Miss Newman), the wife of John Branch, after a lingering disease of some months, fell asleep in the arms of Jesus Nov. 3, 1908, about 50 years old.

Besides her husband, she leaves a number of children, a sister and four brothers to mourn her departure.

Just a few hours before her death, she said she was trusting completely in her Saviour as she had for some twenty years since Elder Bankston baptized her. She felt it was well with her soul.

Her present membership was at Glading.

Her pastor,
Joseph Jacob.

Patterson-Bush.

At the Baptist Church, Braxton, Miss., Nov. 11, 1908, Mr. Vernon Roy Patterson was married to Miss Alberta May Bush.

May the fondest hopes of their many friends be realized.

C. E. Welch.

The Lions That Stopped a Railroad.

"Our work was soon interrupted in a urde and startlin manner. Two most voracious and insatiable man-eating lions appeared upon the scene, and for over nine months waged an intermittent warfare against the railway and all those connected with it in the vicinity of Tsavo. This culminated in a perfect reign of terror in December, 1898, when the actually succeeded in bringing the railway works to a complete standstill for about three weeks. As time went on, they stopped at nothing and indeed braved danger to obtain their favorite food."—Col. J. H. Patterson of the English Army, in the November World's Work.

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MUSIC

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PRINCE AND SAVIOUR. By CHARLES H. GABRIEL, author of "The Glory Song." Price, 5 cents per copy; \$4.25 per hundred, postpaid.

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Send us 10c and we will send you 10 Beautiful Colored Christmas and New Years Post Cards, 30 cards for 25 cents. The best value ever offered. Kansas Post Card Co., 453 W. 7th Ave., Topeka, Kan.

The Rockefeller Story.

The second installment of John D. Rockefeller's autobiography appears in the November World's Work under the general title of Some Old Friends. Among these are John D. Archbold, Stillman Witt, Henry M. Flagler, S. V. Harkness (whose reply, when Mr. Rockefeller went to him about a loan, was, "All right, J. D., I'll give you all I've got," and others. This second chapter contains a photograph of Mr. Rockefeller in 1865, which has not been hitherto published and a number of other photographs of great interest.

What To Give For Christmas

As Christmas commemorates the birth of Christ, we know of no present that would be more appropriate than a nice attractive Bible, and we call attention to the special offer made by the Pentecostal Publishing Company, of Louisville, Ky., on another page of this issue. Don't fail to read it.

DANDRUFF
is a form of skin disease peculiar to the scalp. Properly treated it is as easily cured as any other skin trouble, but you must have an agent that will not only kill the germ and assist nature in healing the sores, but will lift the scales and tiny germs from the pores and channels of the skin so that the surface shall be clear for nature's action. Tetterine does all this; it not only kills the germs but breaks up the cake-like formation on the scalp and leads to a permanent cure. Try it.

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Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

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Mississippi Teachers' Association.

The executive committee of the above organization met in Jackson Oct. 31, and adopted plans for the next annual meeting, which will occur at Natchez, Apr. 29 to May 1, next. One of the most important features agreed upon was a

Spelling Contest.

A gold medal will be awarded to the best individual speller, while an engrossed certificate will go to the school or county whose team (of 5 contestants), makes the highest record.

For the medal contest, any white child of any school or college may enter. For the team prize, any county, school or college that sends full team of five may enter. No county, school or college will be permitted to send more than one team. The contest will be based on words taken from the spellers of the regular state adoption.

School Exhibits.

Another important feature of this meeting will be exhibits of work from the industrial and manual training departments of the A. & M. College, and the I. I. & C. All other schools in the State are also invited to send exhibits.

In line with this, an invitation has been extended to Prof. Paul H. Hanus of Harvard University, to deliver an address or lecture on manual training in schools.

Agriculture, Etc.

Dr. S. A. Knapp of the Department of Agriculture, Washington, has been invited to be present and address the body on the subject of agricultural high schools, etc.

Contagious Diseases.

The State Board of Health has been requested to furnish an expert to lecture on communicable diseases, such as tuberculosis, etc.

School Improvement Association.
The S. I. A. will be made a de-

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains
25 Doses 25 CENTS
125 Doses \$1
NEVER SOLD IN BULK.
TAKE ONE
of These Little Tablets AND THE PAIN IS GONE.

partment of the Association, and will have a place on the program.

All the regular departments of the Association will have unusually interesting programs. Among these are the departments of Rural Schools, Elementary Schools, High Schools, Science, Superintendence, etc.

Entertainment.

The city of Natchez is making preparations to take care of two thousand teachers and will entertain them royally. Trolley trips, river trips, excursions to historic places, and receptions will keep the teachers busy between the sessions of the Association.

The railroads will give the usual reduced rate of one far plus 25 cents for the round trip.

Let every teacher in the State begin to plan for this meeting. It will be the greatest in the history of the Association, and that is saying a great deal for it.

T. P. Scott,
President.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN'S WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30, 1906. Special Remedies Co., NEW YORK, N. Y.

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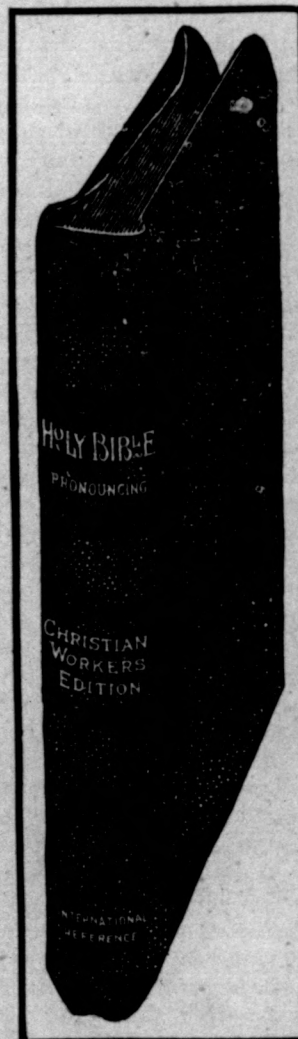
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